

# **MARIOLOGY OF THE EAST**

PLACID J. PODIPARA CMI

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# MARIOLOGY OF THE EAST



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Placid J. Podipara CMI



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Oriental Institute of Religious Studies, India,  
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## **Mariology of the East**

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## P R E F A C E

Here is a very short study of the Mariology of the Church of the East, of the Church, namely, which is generally known as the Nestorian Church. This study is based on the liturgical prayers of this Church.

The Indian Church of the Thomas Christians had the same liturgy as that of the Church of the East. Nevertheless, we deal with its Mariology in the Appendix. The reason is that the Indian Church of the Thomas Christians was neither an output, nor an integral part of the Church of the East while it had also a special constitution of its own inspite of its association with the Church of the East from which it received its Metropolitans and Bishops for a long time until it began to undergo latinisation.

This study consists of two parts. In the first part are given certain general notions regarding the Church of the East and its Christology. The second part deals with the subject proper and treats about some of the prerogatives of the Blessed Virgin Mary. Then follows the Appendix dealing with the Indian Church of the Thomas Christians and with its Mariology.

Rome - February 11, 1980.

The Author.



## FIRST PART

In this First Part of our study we give certain general notions regarding the Church of the East and its Christology.

### I

## The Church of the East

By the Church of the East is meant the Church which at its start had its headquarters in the twin cities of Selucia-Ctesiphon, situated on both the banks of the river Tigris<sup>1</sup>. This Church whose origin goes back to the earliest centuries of the Christian era<sup>2</sup>, is known also by such names as "the Assyrian Church", "the Babylonian Church", "the Chaldean Church", "the East Syrian Church", "the Persian Church" (i. e. the Church of the Persian Empire), "the Diphysite Church of the Persian Empire", "the Nestorian Church", this last being a misnomer, it seems, in the light of its Christology. It, however, venerated Nestorius and his masters, and repudiated the Council of Ephesus as the work of the Egyptian Pharaoh, St. Cyril of Alexandria, who, it held, had deceived Pope Celestine of Rome. We do not enter into all this. Recent studies seem to clarify the stand of this Church in a new light<sup>3</sup> while its Christology was, it would seem, substantially the same as that which was proclaimed at Ephesus.

This Church believed and was also professing officially Rome's Petrine Primacy of authority over the whole Church of Christ, though it had no contacts with Rome until the

time of the crusades. To verify this we have only to go through "the Synodical Canons" compiled by Abdiso Sobensis (+1318)<sup>4</sup>. In treatise IX about Patriarchs Abdiso Sobensis says:

... To the great Rome it (the gift of Patriarchate) was given because of two pillars placed in it, Peter, namely, the head of the Apostles, and Paul, the doctor of the gentiles. This is the first see and the head of the Patriarchs.

He cites also (ibid) one of the so called Nicaean canons which are accepted and highly esteemed by the Church of the East. This canon says:

The Patriarch is the Father of all, and all the Metropolitans and bishops are the sons of his inheritance. Just as the Patriarch has juridic power in what he pleases, over those who are under his authority, so shall the power of the Roman Patriarch be over all the Patriarchs, as the Blessed Peter was over the universal (Church). For, it is the place of Peter that see of Rome holds in the whole Church. Therefore him who goes against this the ecumenical council places under anathema.

Be it noted that these "Synodical canons" **with the passages cited above**, (about Roman Primacy), were approved by the Synod held under Timothy II, Patriarch of the Church of the East. Abdiso Sobensis, their compiler, was alive when this approbation took place<sup>5</sup>.

In 1552 a part of the Church of the East, in order to do away with the hereditary succession of its Patriarchs,

elected one John Sulaqa and sent him to Rome to be ordained and installed Patriarch. They sent him to Rome not to get themselves united with Rome (as some say), but to have him ordained and installed Patriarch since they had not with them (the three) Metropolitans whose it was to perform these functions<sup>6</sup>. In Rome John Sulaqa was ordained and installed Patriarch. In his profession of faith which he made in Rome he clearly stated that the faith in Roman Primacy "has been kept up among us"<sup>7</sup>. Cardinal Maffei while presenting him for the receiving of the Pallium, said:

These Nestorians seem to have kept rather the name of the heretic Nestorius than his heresies. For I see nothing in these men that are here, which may have any leaning to that sect...<sup>8</sup>

John Sulaqa returned home. Naturally those of the hereditary line of Patriarchs stood against him; and they had him murdered. This does not mean that they had denied Roman Primacy.

The successors of John Sulaqa for a long time after the 16th c. were confirmed in office by Rome. But gradually they abandoned Roman communion and formed what now is known as 'the Nestorian Church' which at present is split up into two and does not acknowledge Roman Primacy.

The prelates of the hereditary line of Patriarchs gradually entered into relations with Rome, got explicit formal Roman communion, and formed the present Catholic Chaldean Church with its Patriarch of Babylon.

When we deal with the Mariology of 'the Church of the East' we deal with the undivided 'Church of the East'.



Our sources are the liturgical prayers that are common to both the Catholic and the non-Catholic bodies whose ancestors once formed the undivided "Church of the East"<sup>9</sup>.

Here we have to note that the Catholics have changed several liturgical passages in the light of Western Scholastic terms. In our study we take only such passages as have not been changed and are in use among both the bodies. In a few cases, however, we shall indicate the changes also.

We now pass on to the Christology of the Church of the East.

## II

### **The Christology of the Church of the East**

It is evident that before proceeding to the Mariology of 'the Church of the East' we have to deal with its Christology. We mean the Christology of the undivided Church of the East. After stating the Christological doctrine in short we will pass on to the terms in which this doctrine is expressed. The liturgical books, especially the Divine Office of this Church, contain both the doctrine and the terms<sup>10</sup>. For the explanation of the terms and for the application thereof to the doctrine, we depend chiefly on "the Book of Union of Babai the Great" (7th c.)<sup>11</sup>, the generally accepted theologian of 'the Church of the East'<sup>12</sup>.

#### **A. Doctrine in short**

The Church of the East holds that Christ is One, One Son, One Divine Son, the Son of God who is born twice,

eternally from God the Father, and in time from the Ever Virgin Mary who is 'Mother of God the Son'.

## B. Terms

According to the Church in question Christ has two **kiane**, two **qnome** and one **parsopa** of Divine Filiation. For the definition of these terms we depend on Babai the Great's Book of Union. For Babai the Great, **kiana** (Plural: **kiane**) is nature in the abstract, or that which is expressed in the definition of something. In creatures **qnoma** (plural: **qnome**) is "an individual **kiana** that exists by itself in its one being, numerically one and separated from many (of the same **kiane**) not as individuating, but because it receives accidents". In short, **qnoma** is an individual **kiana** that exists by itself without accidents (something similar to the **substantia prima** of the Western scholastics). But v. g. of such two human **qnome** we cannot say that one is Peter and the other is Paul. For this we must have recourse to **parsopa**.

If accidents such as colour, height etc. each of which or the sum-total of which is added to each of the **qnoma** in question we can say that the one is Peter and the other is Paul. Each of these accidents, or their sum-total is **parsopa** (plural: **parsope**). It is, therefore, the **parsopa** of a **qnoma** that distinguishes it from another **qnoma** (of the same **kiana**) as v. g. Peter from Paul. When it is said "Peter" both his **qnoma** and his **parsopa** are expressed. Authority, power etc. as it is clear, are **parsopa**, though **parsopa** literally means "mask", "face", "appearance"...

Regarding the Most Holy Trinity the Church of the East says: 'one **kiana**' 'three **qnome**', 'three **parsope**'. It is

the **parsopa** of a **qnoma** that makes it known v. g. as Father and not as the Son or as the Holy Spirit. These **parsope** are: Paternity, Filiation and Procession, which, note well, are not accidents as in creatures. When it is said v. g. Father is a **qnoma**, the **parsopa** of 'Paternity' is included in this **qnoma**.

### C. Doctrine explained by application of terms

We will now come to the explanation or exposition of the Doctrine by the application of terms. Here also we follow Babai the Great.

Christ is perfect God and perfect man, there are in Him the Divine Second **qnoma** of the most Holy Trinity with **parsopa** of Divine Filiation, and a human **qnoma**. This human **qnoma** has accidents such as colour, weight, height etc., and each of these or the sum-total of these is **parsopa** which distinguishes it from other men. But this human **qnoma** of Christ has not the **parsopa** of human filiation; instead, it has the **parsopa** of Divine Filiation of the second **qnoma** of the Most Holy Trinity. The Son of God has given to the human **qnoma** in question His own **parsopa** of Divine Filiation, or has assumed to His Divine Filiation the human **qnoma** in question. This giving, or assuming, or adhesion, or union took place at the very first instant of the conception of Christ<sup>13</sup>, and the human **qnoma** never existed without having had this union with, or assumption to, or adhesion to, the **parsopa** of Divine Filiation of the Son of God. In Christ, therefore, there are two **qnome** (Divine and human) with one single **parsopa** of Divine Filiation. Thus Christ has always been the Son of God since His Filiation has always been the Divine (not human) Filiation of the Son of God. By



reason of this unique Divine Filiation both the **qnoma** (Divine and human) are adored, honoured and glorified by one single adoration, honour and glorification. Jesus or Christ is the Son of God and creator, since His **parsopa** of Filiation is One and that too Divine. The other **parsope** such as colour, height etc. are also in Him, i. e. in His human **qnoma**<sup>14</sup>, but this human **qnoma** has no **parsopa** of human filiation; instead, it always had and has the Divine Filiation of the Son of God. The Son of God gave His **parsopa** of Divine Filiation to the human **qnoma** and was born from the Ever Virgin Mary. He has two births: Divine (from God the Father) and temporal (from the Ever Virgin Mary). He is the Son of God the Father and also the Son of Mary. Mary, therefore, is the **Mother of God the Son** who is born twice, eternally and in time.

When it is said “Jesus was born”, or “Christ was born”, or “Jesus died” or “Christ died”...the meaning is “the Son of God was born”, “the Son of God died”...in His humanity or human **qnoma** which **qnoma** is neither **autonomous**, nor **independent** of the Son of God, because it is with the Son of God by reason of its **parsopa** of Filiation of the Son of God without which Filiation it never existed autonomously or independently by itself.

Is this union substantial or accidental? The answer is: By virtue of this union which is inseparable there results One Son who is the Son of God, who is God and man—the same, but in two aspects. Yes, God the Son is man, and “this man” is God the Son —**Communicatio idiomatum**.

Here we discern at the root, the Christology of Theodore of Mopsuestia polished and clarified. The Church of the East says that this was their doctrine even before

Babai the Great exposed it scientifically, and that they venerate Nestorius because they find he had taught their doctrine.

According to the Christology of Babai the great, to speak of one **qnoma** in Christ is to place in Christ **one only concrete nature** which would be compounded of the Divine and the human natures; two **qnome**, on the contrary, saves two natures.

The Church of the East admits that Mary is Mother of God the Son. But it avoids the expression "Mother of God" – God used without qualification. It fears that if the word "God" is used without qualification (so that God the Son is not specified) someone may think that the Divine Trinity or any one of the Trinity became Incarnate. We will speak of this again in the Second part of this study.

There are those who translate **qnoma** as **hypostasis** giving to it the sense of the Latin **persona**, and say that the Church of the East admits **two persons** which are joined together in one **parsopa** of appearance or friendship. But the Church of the East emphatically repudiates this, and insists that the one **parsopa** it intends is the **parsopa** of Divine Filiation<sup>15</sup>.

Poetic or figurative expressions such as "the Son of God took, crucified raised the human **qnoma**", or "the Son of God put on Jesus" etc. are to be understood in the sense we have exposed above, because this **qnoma** was inseparably united to the Son of God in one Divine Filiation. Do not similar expressions occur in the works of St. Augustine? Again, what about the system of Duns Scotus for whom the **homo** (man) in Christ is not **persona**

since it is not **autonomous** because it is **assumptus** (assumed) by the Second Person of the Most Holy Trinity?

*N. B.* It belongs to the Magisterium of the Catholic Church to say whether or not the Christology of the Church of the East is acceptable among the several theological systems about Incarnation that are taught in the Catholic Church. i. e. as a theological explanation of the Dogma of Incarnation which (Dogma) all must accept in the same sense as taught by the Catholic Church<sup>16</sup>.

#### **D. A Christological Hymn**

In this connection we think it will be profitable to go through a Christological hymn which is attributed to Babai the Great and which the Church of the East sings in the Divine Office during the seasons of Annunciation and Nativity of Christ. A translation of this hymn we give below:<sup>17</sup>

Blessed is the merciful One who in His goodness did provide for our life through prophecy—

With the eye of the spirit did Isaiah see the wonderful child of virginity (of the virgin)—

Because without intercourse did Mary give birth to Emmanuel, the Son of God—

From her did the Holy Spirit form His united body<sup>18</sup>, as it is written—

That it might become the abode and the adorable temple<sup>19</sup>

for the Splendour of the Father in One Filiation—

And at the beginning of His wonderful conception He united it with Him in one honour<sup>20</sup>



So that in Him might be accomplished  
everything of His for the redemption of all as it  
pleased Him —

On the day of His annunciation (or birth)  
the angels in heaven above praised Him by their songs —

And the earthly ones offered adoration  
with their gifts in one honour —

Christ is One, the Son of God  
(who is) adored by all in two **kiane** —

In His Divinity He is born from the Father  
without beginning, above time —

And in His humanity<sup>21</sup> He is born from Mary  
at the end of time in the united **body** —

His Divinity is not from the **kiana** of a mother  
nor is His humanity from the **kiana** of a father —

The **kiane** are preserved in their **qnome**  
in the one **parsopa** of the One Filiation<sup>22</sup>

As the Divinity is three **qnome** and one essence —  
So is the Filiation of the Son:

One **parsopa** in two **kiane**<sup>23</sup>

Thus the holy Church has learnt to believe  
in the Son who is Christ —

(O) Lord we adore your Divinity  
and your humanity without doubt (thrice)

One is power, one domination  
One will, one glory —

To the Father and the Son  
and the Holy Spirit for ever and ever, Amen and Amen.

## SECOND PART

In this second part we directly deal with the subject  
of our study, namely the Mariology of the Church of the  
East.

To illustrate and explain the subject of our study very many passages could be adduced from the liturgical prayers of the Church of the East. We, however, restrict their number to a few and arrange them under certain prerogatives of the B. Virgin Mary so that each of these prerogatives could be placed in relief with or without some clarification of the meaning of the prayers. We have selected the liturgical prayers, because the liturgical prayers of a Church are the official prayers of that Church, and as such they manifest the faith of that Church. *Lex orandi lex credendi*.

## I

### Mother of God the Son

- a) An oration from the Vespers of ordinary Wednesdays throughout the year (Wednesday being dedicated to the B. Virgin Mary) runs thus:

“(O) our Lord and our God, arm us with the powerful and unconquerable weapon (that is) with the prayers of your blessed Mother, and give us with her a part and participation in your heavenly chamber, Lord of all for ever Amen.”

Here Christ, the Son of God, is called “Our God” (“God” with the qualification “Our”) since the Son of God is Emmanuel – God with us i. e. “Our God”<sup>1</sup>. Mary is the Mother of Our God.

- b) A homiletic hymn sung before the reading of the Gospel: this hymn could be sung during all Masses since it is not proper to any feast. A stanza from this hymn:

“The only begotten, the Son of God came to the world, was born from the Virgin in a manner above nature and extraordinary”<sup>2</sup>.

The Son of God is said to be born (d – nach) from the Virgin (Mary). So Mary is the Mother of God the Son.

c) Night Office for the feast of Christmas:

“Hail, Mother of the child that does not grow old”  
Here the allusion is to the eternity of the Child of Mary, i. e., this Child is God and so Mary is the Mother of God, the child eternal.

Again,

“Praise be to the child whose Father (is) in heaven, and whose Mother (is) on earth, (and who) is incomprehensible”.

The sense is clear. Mary is the Mother of the Son of God the Father.

Again,

“Blessed be the Word that was made flesh and was born from the Virgin”

Again,

“Blessed be the One who is born twice: eternally and in the human manner: eternally before the worlds, and today (Christmas day) in time.”

Hence Mary is the Mother of God the Son which is the same as the Theotokos of Ephesus.

We could multiply texts similar to those adduced above. But we stop here and adduce below the reason why the Church of the East does not call Mary “Mother of God” – God without qualification:

Elias of Jerusalem (and Damascus) of the 9th c. says:

“That the Nestorians deny Mary ought to be called ‘Mother of God’ is not denying the Divinity of Christ, nor the descent of the Divine Word who is the same as the King of ages, into the holy Mother of Christ. The Nestorians refuse Mary to be called Mother of God, because the exalted and the glorious name ‘God’ signifies the Trinity of Persons, the Father and the Son and the Holy Spirit. On the contrary, the name ‘Christ’ properly connotes the Son only, not the Father, nor the Holy Spirit. Hence, if we call Mary Mother of God we may appear as attributing generation and birth to the Father, and to the Son and to the Holy Spirit. If on the other hand we call Mary Mother of Christ who is God of ages, we affirm the Son alone to have been born of her: to affirm this is not of course to deny Christ is God”<sup>3</sup>.

One more testimony we adduce below. It is the profession of faith of Iso-yahb, archbishop of Nisibis signed by two other archbishops and three bishops and sent to the pope by their Patriarch Sabr-Iso V (the Patriarch of the Church of the East) in 1247. The profession of faith says:

“There are words of various significations, and this word ‘Christ’ signifies ‘perfect God and perfect man’; but this word ‘God’ signifies the Trinity, and stands for The Father, and stands for The Son, and stands for the Holy Spirit; and when it is said Mary brought forth God, the unlearned may sometimes think that she brought forth the Trinity, or the Father, or the Holy



Spirit. Since, therefore, explanation is necessary, and since Christ is God the Son united, it will be of one word when we say 'Mary brought forth Christ'—one word briefly comprising the Divinity and humanity. Hence there is one Christ, one Son, one in two natures, (namely) in Divinity and humanity, one individual, one person (parsopa?)''.

## II

### Ever Virgin

Christmas: Night Office:

- a) "The Holy Spirit descended into her mansion, the palace **sealed** and humble, and in it the Son of the Most High dwelt, and the **seal of her virginity** attests (this)''.
- b) "The Son who is born eternally from the Father was incarnate without change in the **womb sealed with virginity**"

Feast of the B. Virgin Mary after Christmas Matins:

- a) "You the great eternal light and the hidden splendour of the unspherical (i. e. , illimited) Sun who were born from the rational sphere (i. e. , limited creature), the second Heaven, the **ever Virgin**. You who shone forth from the **womb sealed with virginity**."
- b) " (O) Christ who made us worthy to celebrate the commemoration of your Mother who carried You in her womb nine months and **brought you forth in virginity**, have mercy on us."



id. , Ode of vespers

“Like the rod of Aaron which sprouted, the virgin conceived. That (rod) without being planted and without drink (without being watered), did sprout; Mary without a man and without seed conceived.”

id. , Night Office:

“ (O) womb which **no man has known, nor did any man approach** it in his day, and **which** the Most High **did seal** by His hand setting it apart and making it a temple for His Son.”

The passages are clear in themselves. The word “to al” points to the corporal virginal integrity—Mary is ever Virgin—before, in, and after, the birth of Christ.

### III

#### Sinless

We have already seen that Mary is called “the Second heaven” In heaven there has been no sin and no sin can ever be in heaven.

The night Office for the feast of the B. Virgin Mary ever Christmas:

“In her womb she bore fire, and in her body she solemnly carried a tabernacle, in her soul the Spirit overshadowed (or dwelt), and **she was all and in all heaven**. O reader do not find fault with me for having called her (as) heaven. As I hold, she is more **precious, higher and more exalted than heaven** - Our Lord remained hidden in heaven without redeeming the human race

until there was for him a dwelling...She was not entangled in (inordinate) desire, and by sin she was not torn asunder.”

This is a piece taken and inserted into the Divine Office from the works of George Warda (13th c) who was a great devotee of the B. Virgin Mary.

b) The Office for the feast of the B. Virgin Mary in August:

Concluding oration (not seen in the Catholic edition):

“(We praise...) you ..who are born from the Father eternally, and in time from the Second Heaven, the Ever Virgin...treasure of Grace, deposit of heavenly riches, fount of heavenly sanctity, mansion of the Holy Spirit...” (see V below)

c) The Night Office, Second Sunday of Annunciation. Qaltha:

“Hail Mary, mansion of fleshy flesh: the King has been pleased to sculpture His beauty in your members”:

If Mary was the Second Heaven, and was more precious, higher and more exalted than (the first) heaven which is the special abode of God, if she was not torn asunder by sin, certainly she was conceived sinless (immaculate), and continued to be always sinless (immaculate). For, she was “the fount of heavenly sanctity”, “the mansion of the Holy Spirit”, “deposit of heavenly riches” & C (see above). Here we have the doctrine of “the Immaculate Conception” of the B. Virgin Mary and of her perpetual sinlessness. The Catholics have composed an Office for the feast of the Immaculate Conception.

## IV

**Assumed into heaven body and soul**

The feast of Sunāyā (transitus: death) of the B. Virgin Mary is on the 15th of August. In preparation for this feast there is kept "the fast of 15 days" beginning from the 1st of August. The Catholics have all the parts of the Divine Office for this feast. The Office was certainly used by them before the definition of the Corporal Assumption of Our Lady into heaven by Pope Pius XII. For, it is seen in their Office published in 1886. In the preface to this edition the then Chaldean Patriarch, Peter Elias, enumerates the Offices that were newly composed, and in this list of offices of new feasts the Office for the feast of Sunāyā is not seen—the conclusion is that it was in existence. In this Office in the Ode of Vespers we read:

"Blessed are you, for on the day of your Sunāyā you had swiftness (you made your swift course) with the angels and they came down and with honour accompanied your soul with your holy body."

The non-Catholics have published only portions of the Divine Office in question. The passage cited above is not in the portions they have published. In a portion they have published (in the litanic prayer at the end of the Night Office) we read:

"(O) Christ who for the honour of the resting of the Virgin Mary sent the Angels from on high, and they came down to her with exaltation becoming the holy body of your Mother."



For the non-Catholics the whole Office for this feast is the same as that for the feast of Our Lady after Christmas, except the portions that are indicated as special for this feast. It is from among these portions that we have adduced the piece mentioned above. The non-Catholic edition is of 1960.

In the song of George Warda from which we cited a piece above, the Catholics have a passage which is not in the non-Catholic edition. The passage is:

On the day on which was the Sunāyā for her soul from her pure body, the Angels of heaven came down for her honour in due solemnity. The Angels from on high descended, the Prophets rose up from the tombs, the Apostles assembled from all places and were honouring her with honour. Adam who was killed by his wife came and saw the exaltation of his companions; the Prophets with the Patriarchs, the Apostles and the Pastors, the Spiritual Ones and (the heavenly) armies, congregations of (heavenly) armies (were present). She (her soul?) was carried in the clouds, was celebrated by the Spiritual Ones, and is praised among the assemblies of the heavenly Ones unto all times.

“She was carried in the clouds” (see the underlined above)—Some may translate this as “Her soul was carried in the clouds” since the passage begins with the Sunāyā of the soul. But in this context is there meaning in saying that her soul was carried in the clouds?

In the Middle East the members of the non-Catholic Church of the East and the non-Catholic Jacobites also keep “the fifteen days’ fast” in honour of the Sunāyā

of Our Lady and in their Divine Office for this feast the Jacobites sing that Our Lady was taken into heaven body and soul. The members of the non-Catholic Church of the East do not in any way carp at the Jacobites for this while in some other things they attack them. They have carped at Catholics for having introduced new feasts with Divine Office; but about the feast of Assumption and its Office they are silent (See Patriarch's blessing, *The Divine Office*, 3 Vols., printed in Trichur, 1960-1962).

## V

### A few more Passages

We adduce below a few more passages from the Divine Office in order to illustrate how the B. Virgin Mary is considered and invoked upon by the Church of the East. These passages will serve also to clarify better some of her prerogatives we have dealt with above.

a) Christmas: Oration at the end of the Night Office:

“(O) child eternal and temporal...by the work of your Grace was chosen, and by the descent of your power was sanctified the beautiful Virgin, beautiful by Virginité, the holy Mary from whom you were miraculously born, and on whose maternal knees you were brought up as a child: she who was for your glory a fleshy chariot, and for the shade of your sweetness a luminous cloud, and a fountain of purity, and flood of sanctity, and seal of virginity, and icon of chastity, and temple of light, and chamber of brightness, and rational censer

that carries the fire of Divinity, and fleshy thurible filled with reconciliation, and bright diadem of the holy Catholic Church, and luminous crown of orthodox apostolic faith ..

b) First Qala:

“The fountain that lets out helps to all those who take refuge in her name”.

c) Ibid. First Suhlāpā:

“Blessed is your womb which became for us the fountain of all help...you are entirely blessed.”

d) Ibid. Sixth Suhlāpā:

“The blessed Mother who consoled the world that was tired of the slavery of the devil.”

e) Second Qala: First Suhlāpā:

“The holy Virgin in whom was sanctified our race which was tainted by the deceit of Eve.”

f) Ninth Qala: Fourth Suhlāpā:

“Holy Virgin Mary, fountain of life.”

g) Eleventh Qala: Second Suhlāpā:

“(O) Lord through the mighty power which dwelt in Mary (and by which) she acquired that singular position above all the just, and was truly Mother to your humanity (Catholics: because she was truly Mother to you); and for ever does your power dwell in her; let that accompany us in heaven and on earth—us who take refuge under her wings at all hours; and like her (Catholics; by her prayers) save us from the contempt of unbelievers, and raise the head of our faith, so that with her we may praise and glorify you whenever we remember her; and have mercy on us.”

h) Twenty-eighth Qala:

“A cloud overshadowed the people (of Israel) and Mistress Mary (overshadows) the Christians; may her good remembrance procure for us goodness and mercy and consolation.”

These passages speak for themselves. They need no comment.

Notable is the contrast between Eve and Mary.

There is no need at all to treat of the virtues of the B. Virgin Mary: of her faith, hope, charity, prudence, justice, fortitude, temperance and all other virtues that are derived from these. She was full of Grace, was the deposit of heavenly riches... (see above). Her “position” was “singular” and was “above all the just” (see above). Hence her virtues too surpassed those of all the just in intensity. Yes she possessed all the virtues in their highest degree. It is to be emphasized that all that St. Ephrem has said about the B. Virgin Mary are the patrimony of the Church of the East also.

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# APPENDIX

## The Indian Church of the Thomas Christians

### I

The Indian Church of the Thomas Christians hails the Apostle St. Thomas as its founder. It gravitated towards Malabar, the south west coast of India and had the same East Syriac or Chaldean liturgy as the Church of the East. It was hierarchically associated with the Church of Persia proper (Iran) first, and then (directly) with the Church of the East in which came to be included the Church of Persia proper (Iran) also. Its head was "The Metropolitan and Gate of All India and of its confines" who had suffragans in Socotra and Great China<sup>2</sup>. Probably after the 9th c. its Metropolitans and bishops began to be sent out by the Patriarch of the Church of the East. But these Metropolitans and bishops used to exercise the power of Order only while the government of the Church was being carried on by indigenous Priests with the title of "The Archdeacon (and Gate) of All India and of its confines."<sup>3</sup> "All India" meant the country that extended "from the river Indus to the Cape of Comorin."<sup>4</sup> The constitution, therefore, and the government of the Indian Church of the Thomas Christians were different from those of the Church of the East. Still, both the Churches, as we have said, had the same liturgy — The Mariology, therefore, of the Indian Church of the Thomas Christians was the same as that of the Church of the East — We mean the Mariology that is found expressed in liturgical prayers which are the law of faith.



The portuguese began to exercise their power in Malabar from the 16th c. onwards. They tried to put the Indian Church of the Thomas Christians under their Latin jurisdiction and to replace the East Syriac or Chaldean liturgy with the Latin liturgy.

Taking **qnoma** as the Latin hypostasis or persona and **parsopa** as some bond that unites two persons as one, and noting the absence of the expression “Mother of God” (God without qualification) in liturgical and other books<sup>5</sup> the Portuguese judged that the Indian Church of the Thomas Christians was tainted with Nestorian heresy. Passages in books that praised Nestorius with his masters and condemned St. Cyril of Alexandria confirmed the Portuguese in their judgement about the faith of the Indian Church of the Thomas Christians<sup>6</sup>. But the Portuguese did not impute formal heresy to this Church. When the Portuguese said Mary is to be called “Mother of God” (God without qualification) the Thomas Christians agreed to it. An inscription in relief on a metal bell cast in 1584 for the church of Kuravilangad, Malabar, called Mary **ameh dalaha** (Mother of God). The bell is still kept in that church. The Thomas Christians preached even publically that Mary is Mother of God<sup>7</sup> — when they were told Nestorius was a heretic his name was cut off from a MS of 1301, the names of Theodore and Diodore having been left intact. This MS is now Vatican Syr. Codex 22. Gradually they left out the names of Theodore and Diodore even while reciting the Divine Office which contained these names<sup>8</sup>.

The Portuguese, however, persecuted the East Syrian or Chaldean Prelates of the Thomas Christians imputing (formal) heresy to them. Even those Prelates who were in explicit Roman Communion became the victims of Portuguese

of persecution. All this time the Thomas Christians behaved themselves as Catholics. To cite an instance: George their Archdeacon of All India and of its confines, built a church in honour of the Assumption of Our Lady, and through the non-Christian king of Cochin obtained indulgence for that Church from Pope Gregory XIII in 1576<sup>9</sup>

The accusations of the Portuguese against Mar Abraham the last East Syrian or Chaldean Metropolitan of the Thomas Christians were the immediate cause for Rome to take the decision to appoint directly Prelates to govern the Thomas Christians. The Portuguese archbishop of Goa was asked by Rome to prevent Chaldean Prelates from coming to the Thomas Christians, and to appoint a Vicar Apostolic for them after the death of Mar Abraham and before the appointment of his successor. Mar Abraham died in 1597. Then Dom Menezes, the Portuguese archbishop of Goa, entered Malabar, visited the churches of the Thomas Christians exercising jurisdiction in them even conferring orders. Before he began visiting churches, as his first act in Malabar, he ordered the Archdeacon and the priests “under precept of obedience and under pain of excommunication *latae sententiae*” not to recite the name of the Chaldean Patriarch in Mass and in Divine Office. All this proclaim that the Indian Church of the Thomas Christians had Catholic Communion i. e., that it was Catholic<sup>10</sup>. Then Dom Menezes made the Thomas Christians assemble at Diamper,<sup>11</sup> made them condemn the Chaldean Patriarch as a heretic and a schismatic. The Patriarch who was condemned thus was Simon Dencha who was in explicit Roman Communion<sup>12</sup>.

## II

By the end of the 16th c. the Indian Church of the

Thomas Christians was put under Portuguese Latin rule. The "All India and its confines" were limited to a part of South India. The powers of the 'Archdeacon of All India and of its confines' were curtailed. Seeing it almost impossible to suppress the Chaldean liturgical language the Latin authorities attacked the liturgical books, latinising and mutilating them with Chaldean translations from the Latin liturgy. They made changes and arbitrary corrections in the liturgy in accordance with the Western scholastic categories to which alone they were accustomed. Several MSS were committed to the fire—a few, however, escaped fire and corrections. But since the corrected books alone were in daily use for the most part, and since the Western categories had prevailed everywhere, even those MSS that had escaped fire and corrections were of no use to revive the ancient Mariology. Wednesday which was Our Lady's day was substituted with Saturday according to the Latin practice. All this and the Latin rule paved the way for a revolt, the revolt of 1653. Because of this revolt another Latin jurisdiction, that namely of the S. Propaganda Congregation was introduced into the Indian Church of the Thomas Christians. The minority of those who revolted became schismatics in 1665 and gradually adopted the West Syriac liturgy of the non-Catholic Jacobites of the Middle East and also became Jacobites.<sup>13</sup> They have been split up into several Churches some of which are Protestant in doctrine, while a good number became members of the Anglican Church. These last are now members of the South Indian United Church.

From those who had remained Jacobites a Metropolitan and a bishop embraced the Catholic Church in 1930. They and their followers formed the Catholics Syro



Malankara Church with the West Syriac liturgy. Malankara is another name for Malabar. Now this Church has a Metropolitan and three bishops.

Those who, even after the revolt, remained Catholic,<sup>14</sup> now known as “the Chaldeo-Malabarians” or “the Syro-Malabarians” were divided between the Portuguese and the Propaganda Latin jurisdictions, though sometimes they were all under the one or the other of these jurisdictions. With temporary breaks (under Chaldeo-Malabar Prelates) the Latin rule lasted until 1896, when they came under Chaldeo-Malabar Prelates of their own, but with the latinized and the mutilated liturgy spoken of above. Rome took up the reform of this liturgy and portions thereof were put into execution in the genuine traditional form. But after 1967 everything has been relatinised with arbitrary new compositions. Hence as this liturgy stands now (if it can be called liturgy) no genuinely traditional Mariology of the Indian Church of the Thomas Christians could be constructed from it. The study of the East Syriac or Chaldean language is neglected or banned. Thus the source for the Mariology in question is getting dried up.

Vatican II enjoins that all Catholic Orientals should go back to their ancient liturgical and other ecclesial traditions if they have fallen away from them. The Catholic Orientals should in their missions, train the new converts in these traditions. Otherwise there is no sense in having missions in Oriental Rites.

### III

During the long Latin rule there occurred several factions in the Indian Church of the Thomas Christians,

The one of 1874 is perpetuated in a small community of schismatics who joined the non-Catholic Church of the East adopting also its liturgy. They have their headquarters at Trichur<sup>15</sup>, Malabar; but are divided into two as the non-Catholic Church of the East of the Middle East. One party is reviving the study of East Syriac or Chaldean language and have published several liturgical books in this language. We have liberally made use of these books comparing the same with those published by Catholics in 1886 (Leipzig) and in 1938 (Rome).

## IV

### A Mariological Hymn

There is a Mariological hymn that has been in use in the Indian Church of the Thomas Christians (The Chaldeo-Malabar Church). This hymn appears in the Night Office for the feasts of B. Virgin Mary. It used to be sung also during church processions on solemn feast days. I do not know if this hymn be of the pre-16th century. Here is its translation:

“On today’s feast let us plate  
 a crown of songs for the honour of Mary;  
 She is clothed with the sun and is shod with the moon  
 and the stars as crown are on the head of Mary;  
 Eve a Virgin made death enter,  
 the Virgin Mary has given life;  
 Mistress Mary is the pure shell,  
 the protectress of the Word (who is) the pearl;  
 Mary as Virgin conceives, and as Virgin  
 without corruption brings forth God the Word;

O the miracle of Virginity,  
 Mary is ever virgin and mother;  
 On the bush—fire like dew,  
 So God the Word in the womb of Mary;  
 Two **kiane** with no mixture at all  
 in one only **qnoma** is the Son of Mary;<sup>16</sup>  
 Not two sons, but one Son, the Son of God,  
 and this is the Son of Mary;<sup>17</sup>  
 Christ eternal whom Mary brought forth  
 is God eternal and man perfect;  
 Of the seed of Adam she was not tainted,  
 and Mary was entirely without blemish;  
 Mary is the mistress of the sea,  
 collection of the brightness of all sanctity;  
 In front of Mary the sun is dark,  
 and the moon is obscure, and the stars are without  
 light;  
 In front of Mary the Seraphims venerate,  
 the Cherubims bend their knees, and the (heavenly)  
 armies fall down;  
 The composition of her body was not dissolved at all,  
 and Mary was constituted a temple by her Son;  
 And he led her to the happiness of the heavenly ones,  
 and He made Mary sit at His right;  
 He placed Mary above all creatures,  
 and (above) the high powers of the bodyless ones;  
 The work of the fingers the four parts of the world  
 Mary is the holy adorned queen;<sup>18</sup>  
 The paradise of Eden surrounded by the blade  
 (of the sword),  
 in which is planted Mary, the tree of life;  
 She is the pillar and the strength of the Church,  
 Mary the eastern door that is closed;  
 O Lord make us enter by this door,  
 to eternal happiness, Amen and Amen.



The Christological hymn attributed to Babai the Great  
as it is used in the Indian Church of the Thomas Christians<sup>19</sup>

Translation:

"Blessed is the merciful One who in His goodness  
 did provide for our life through prophesy-  
 With the eye of the spirit did Isajah see  
 the wonderful child of Virginity (of the virgin)-  
 Because without intercourse did Mary give birth  
 to Emmanuel, God the Word-  
 From her did the Holy Ghost form  
 His pure body as it is written-  
 And it was united with its holy soul  
 at the instant of its conception to the **qnoma** of  
 In a union inseparable the Word  
 and **qnomaitha** (according to **qnoma**) in a wonder-  
 ful manner-  
 So that in Him might be accomplished all things of His  
 for the redemption of all as it pleased Him-  
 On the day of His annunciation (or birth)  
 the Angels in heaven above praised Him by their  
 songs-  
 And the earthly ones offered adoration  
 with their gifts in one honour-  
 Christ is one, the Son of God,  
 (who is) adored by all in two **Kiane**.  
 In His Divinity He is born from the Father  
 without beginning above time-  
 And in His humanity He is born from Mary  
 at the end of time for men-  
 His Divinity is not from the **Kiana** of a mother  
 nor is His humanity from the **Kiana** of a father-

The **Kiane** are preserved in their properties  
 in the **qnoma** of the Word who is equal to the  
 Father-  
 As the Divinity is  
 three **qnome** (and) one essence-  
 So is the **qnoma** of the Word  
 in two **kiane**, O the wonder-  
 Thus does teach the Church of Rome  
 that we should believe in the Word who is Christ-  
 (O) Lord we adore your Divinity  
 and your humanity without doubt (thrice)  
 One is power, one domination  
 One will, one beauty  
 To the Father and to the Son and to the  
 Holy Spirit  
 for ever and ever, Amen and Amen.

## VI

### The hymn ‘**Bar Mariam**’

There is a hymn called “Bar Mariam” (the Son of Mary) which is sung as “paraliturgical” by priests and people at the end of the Wedding ceremonies of the Southist Community of the Chaldeo – Malabar rite. This community traces its origin traditionally to a foreign colony that settled down in Malabar in the 4th c. The hymn is in the Syro – Chaldean language and is transliterated into the Malayalam characters for the benefit of those who do not know the Syro – Chaldean characters.

We give below an English translation of this hymn. The translation is from the text as published in Malayalam



characters by Mr. P. U. Lucas in "Ancient Songs of the Syrian Christians of Malabar (3rd ed., Kottayam, 1954, p. II, III). Mr. P. U. Lucas says (ibid. III note) that the hymn formed a part of the Divine Office of the Chaldean Rite for the feasts of Christmas and Epiphany.

**The translation:**

The Son of Mary, the Son of Mary, the Son of God  
whom Mary brought forth –

For us was born in Bethlehem the Son of Mary,  
the Son of Mary –

The Magi came to the honour of adoration of  
King Christ  
whom Mary brought forth –

The Son of Mary, the Son of Mary, the Son of God  
whom Mary brought forth –

The Son of Mary, made angels come down  
for the praise of His birth,  
the Son of Mary

And they invited the shepherds for the  
adoration of King Christ –

The Son of Mary called first the keepers of sheep,  
the Son of Mary.

And they adored in the manger the Great Shepherd,  
King Christ –

The Son of Mary, His star showed according to  
prophecy, the Son of Mary –

And the Magi of Pares acknowledged that to the  
earth had come down King Christ  
whom Mary brought forth –

The Son of Mary shook the king, and he sought  
to kill Him, Son of Mary –

He ordered His angel and He warned Joseph to  
 flee to Egypt  
 with Him, King Christ, whom  
 Mary brought forth  
 The Son of Mary offered sacrifice to His hidden Father  
 The Son of Mary —  
 The sucklings were sacrificed at the coming  
 of King Christ —  
 The Son of Mary was baptized in Jordan by  
 John, the Son of Mary —  
 On Him descended the Holy Spirit, King Christ —  
 The Father testified about the Son of Mary  
 from the heaven of heavens,  
 the Son of Mary  
 That this is my Son in whom I am  
 pleased, King Christ —  
 The Son of God sanctified the waters of  
 His baptism, the Son of Mary —  
 And He made them the cleansing womb  
 that brings forth life, King —  
 With you<sup>20</sup> his soul the Son of Mary  
 to raise our fall, the Son of Mary —  
 From his servant King Christ asked for baptism —  
 The Son of Mary gave us an example of  
 humility, the Son of Mary —  
 Through it he pacified the Father that  
 we may be brothers of  
 King Christ —  
 The Son of Mary fasted in the desert for  
 forty days, the Son of Mary —  
 And He defeated and conquered the devil,  
 King Christ —  
 The Son of Mary showed His glory on  
 Mount Thabor, the Son of Mary —

He appeared to Moses and Elijah, King Christ —  
 The Son of Mary rode on a colt and entered

Jerusalem, the Son of Mary —

And the Children praised Him by their hosana,  
 King Christ —

The Son of Mary ate the pasch with His disciples,  
 The Son of Mary —

He gave His body in bread and wine, King Christ —

The Son of Mary suffered on the cross through  
 the Jews, the Son of Mary —

He bent His head and gave up His Spirit, King Christ—

The Son of Mary was placed in the womb for  
 three days,

the Son of Mary,

And He rose up and raised up Adam who  
 had been corrupt, King Christ —

The Son of Mary rose from the tomb with  
 great glory, the Son of Mary —

And He conquered death by His resurrection,  
 King Christ —

The Son of Mary ascended into heaven to the One  
 who sent Him, the Son of Mary —

And sat there at the right, King Christ —

The Son of Mary sent the Spirit, the Paraclete,  
 the Son of Mary —

On the disciples and made them wise, King Christ —

The Son of Mary, the wood of your crucifixion  
 was found,

(O) the Son of Mary, on the  
 thirteenth  
 of the month of September,

King Christ

The Son of Mary took to Him as spouse

the Holy Church, the Son of Mary—

Through Simon Kepa, the Son of Jonah,  
King Christ —

Praise to your name, the Son of Mary, from  
all mouths, the Son of Mary —

Let us call out and say all together

“Blessed is Christ, for ever and ever,  
the Son of Mary, Emmanuel,  
the Son of Mary”.

Note— The hymn contains no philosophical or theological terms such as **qnoma**, **parsopa**. At the same time it expresses clearly that the Son of God is the Son of Mary: in other words: Mary is the Mother of God the Son.

## VII

### **A Marian devotion special to the Indian Church of the Thomas Christians alone**

In the Indian Church of the Thomas Christians there was and is observed a fast called “The Eight Days’ Fast”. It begins on the 1st of September and ends on the 8th of the same month. This fast is not obligatory. Those who keep it go to the neighbouring church early morning and spend the whole time in prayer until noon. In some places those who live in the vicinity of the church would bring edibles (only vegetables) and leave them at the door of the church. Those who fast would divide these among themselves, and each would take his or her portion and eat it at home, if possible with the principal meal of the day. If in a family there are who observe this fast, the principal



meal of the day is (generally) served to them first, and then only the others would take their meals. In olden days before those who fasted left the church, the edibles mentioned above, were cooked and all ate of them as agape. Although this fast is generally considered as meant for women, still, in some places men also observe it. In some places even non-Christians observe this fast even today, and they remain and pray outside the church. Tradition says that this fast was instituted in the 8/9th c. when Mohamatans conquered Cranganore (in Malabar) and drove the Christians out of that town. The fast was instituted then in honour of the B. Virgin Mary in order that the chastity of the women might not be violated. As we said the fast is special to the Indian Church of the Thomas Christians alone. With the fast goes abstinence also - abstinence from meat, fish, milk, milk-products, egg and conjugal life.

Also the non - Catholic Jacobites, and the Syro - Malankara Catholics keep this fast as do the Chaldeo - Malabarians (or the Syro - Malabarians)- The ancestors of all these belonged to the undivided Indian Church of the Thomas Christians.

We leave out mention of popular Marian devotions, mostly western, that abound among the Catholics (especially Chaldeo - Malabarians, or Syro - Malabarians) of the Indian Church of the Thomas Christians.



## Notes to the FIRST PART

- 1 Later on the headquarters were transferred to Bagdad (8/9th c.) and to other places.
- 2 We do not enter into the different versions about the origin of this Church.
- 3 Scipioni, L. I., *Ricerche sulla Cristologia del "Libro di Eracleide di Nestorie"*, Friburgo (Sviz) 1956; Idem., *Nestorio e il Concilio di Efeso*, Milano, 1974.
- 4 Mai, A., *Scriptorum Veterum Nova Collectio*, Tomus X, Romae, 1838.
- 5 Several documents of the Church of the East that acknowledge the Petrine Roman Primacy were collected and published by Khayyath, E., in *Syri Orientales seu Chaldaei Nestoriani et Romanorum Pontificum Primatus*, Romae, 1870.
- 6 Assemani J. S., *Bibliotheca Orientalis*, I, 523, 524.
- 7 Giamil S., *Genuinae Relationes inter Sedem Apostolicam et Assyriorum Orientalium seu Chaldaeorum Ecclesiam*, Romae 1902, Docum. II, Append. I
- 8 Idem, *Ibid.*, Docum. III, Append. I
- 9 The undivided Church of the East was a mighty organization that extended its missionary activities to China, Tartary and other places. It also extended itself to the west, to Armenia, Palestine, Egypt, Cyprus.
- 10 The Divine Office (Catholic, Rome 1938; non-Catholic, Trichur, Malabar, India, 1960-1962).
- 11 a) *Babai Magni Liber de Unione*, Parisiis, J. Gabaldi "Bibliotheca Scriptorum syrorum, Series secunda" T. LXI Rue Bomaparte 9, 1925.

b) **Corpus Scriptorum Christianorum Orientalium** (CSCO), 79, 80, Louvain, 1915 (Text and translation).

12 Other sources that could be of help are:

- a) The two books of Scipioni L. I., cited above.
- b) Abramowski L and Goodmann, A. E., **A Nestorian collection of Christological texts** I, II, Cambridge, 1972.
- c) Chediath Geevarghese, **The Christology of Mar Babai the Great (551–628)** – doctoral thesis, “Augustinianum”, Rome, 1978 (unpublished)
- d) The Profession of Faith of 612 of the Church of the East, Giamil S., op. cit. pp. 497 sq.

13 Babai the Great is one who held “the mediatist theory”, i. e., he held that the human soul is created and infused into the foetus on the 40th (80th) day of the conception of the foetus. But he holds that in the case of Christ even the foetus did not exist without having been united to the **parsopa** of Filiation of the Son of God. Of course this is not Catholic.

14 Sometimes the human **qnoma** is called Jesus or the **primitiae** or man; but even then the union with the Filiation of the Son of God is understood, and so Jesus or the **primitiae** is God the Son, or the man is the Son of God: **the man** is not autonomous nor is without the Divine Filiation.

15 The Church of the East says that the Son of God gives His **parsopa** of Filiation to the human **qnoma** and takes to Himself the **parsopa** (such as height, colour,



humiliation) of the human **qnoma**. This has made some think erroneously of the exchange of **parsope** (mutually) between two **persons** in Christ i. e., between two **qnome** or **hypostasis**, **hypostasis** being taken as person. When it is said by the Church of the East that the union was in love, it means that the Son of God out of love effected the union; it does not mean that two persons were united in love.

- 16 Note the distinction between **theology** and **Dogma**, **Dogma** is the same for all; **theology** may differ according to the method adopted to explain the **Dogma**. This does not mean all theologies are acceptable; some may be heretical.
- 17 Catholics have introduced changes into this hymn in the light of Western scholastic terms. Thus **qnoma** they take as **persona**. They say "Mother of **God**". "**God**", without qualification.
- 18 Catholics: "formed His adorable body".
- 19 Catholics: "that it might be united perfectly to the Splendour of the Father in one Filiation".
- 20 Catholics: "that with the beginning of His wonderful conception He united with Him in one only **qnoma**".
- 21 The Church of the East uses the abstract and the **concrete** promiscuously in the same sense.
- 22 Catholics: "the **kiane** are preserved in their properties in the one **qnoma** of the one Filiation.
- 23 Catholics: "So ...in two **kiane** and in one **qnoma**".



## Notes to the SECOND PART

- 1 The Catholics through inadvertance happened to leave out in print the "your" of "your Mother". The non-Catholics have not been the victims of such an inadvertance.
- 2 The non-Catholics have published from Trichur, Malabar, India, a collection of homiletic hymns including the one we cite here. (The date of publication is not seen in the collection).
- 3 Cited by Jugie M., *Theologia Dogmatica Cristianorum Orientalium ab Ecclesia Catholica Dissidentium*, V, Paris 1935, pp. 68, 69
- 4 Giamil S., *Genuinae Relationes inter Sedem Apostolicam et Assyriorum Orientalium seu Chaldaeorum Ecclesiam*, Roma 1902, Docum. II.
- 5 "Mother to your humanity" means the Mother who brought forth the Son of God in his human nature.

## Notes to the APPENDIX

- 1 Paulinus of St. Bartholomaeus, OCD., *India Orientalis Christiana*, Romae 1794, p. 88; Jesuit Archives, Rome, Goa 65 f. 4, f. 43
- 2 Raulin, J. F., *Historia Ecclesiae Malabaricae cum Synodo Diamperitana*, Romae, 1795, p. 10
- 3 Jesuit Archives, Rome, Goa, 65, f. 4
- 4 *Ibid.* f. 43
- 5 Roz Francis S. J., *De Erroribus Nestorianorum qui in hac India Orientali versantur*. "Orientalia Christiana", Romae, no. 40. This treatise manifests that certain expressions of the Church of the East regarding 'union' were misunderstood by its author and by those who followed him.

- 6 We have already said in the First Part of this study that recent researches seem to put all this in a new light.
- 7 Roz Francis S. J., *op. cit.*, p. 21, Roz Francis begins this treatise saying "The Nestorians who inhabit East India, although they profess (have been professing) the Roman Catholic faith, still their books are full of the dogmas of Nestorius, of Diodorus of Tarsus and of Theodore of Mopsuestia".
- 8 Roz Francis S. J., *op. cit.*, pp. 32, 33
- 9 Giamil S., *Genuinae Relationes inter Sedem Apostolicam et Assyriorum Orientalium seu Chaldaeorum Ecclesiam*, Romae, 1902, pp. 75-77
- 10 The acts of Dom Menezes could be read in Raulin J. F., *op. cit.*
- 11 This assembly is known in history as "the Synod of Diamper"; Roz Francis S. J. and others who were present in it say that it was not "in forma", that the assembled did not understand what were decreed upon, that there were no discussions but only passing of resolutions, that there were many things in the acts that were unsupportable to the Thomas Christians that the assembled put their signatures to the acts at the insistence of Roz Francis S. J., that Dom Menezes added to the acts many things after the assembly was over, that he got from Roz Francis S. J. the signatures of the assembled detached from the original and had them attached to his copy which he was intending to send to Rome for approval. Rome has not approved this "Synod". But the acts as prepared by Dom Menezes were published and thus the whole world

believed that Dom Menezes converted the Thomas Christians from heresy and schism!

Jesuit Archives, Rome, Goa, 15ff, 155-6, 178-9, 182-3, 196-200...; 18f. 72

- 12 Roz Francis S. J., *op. cit.*, Introduction Castestes S. J. pp. 5, 6; Beltrami G., *La Chiesa Caldea nel secolo 'dell'unione'* Roma 1933, pp. 76-81
- 13 They were and are called **Puthankuttukar** i. e., the new party, while those who remained catholic were and are called **Pazhayakuttukar**, i. e., the old party.
- 14 i. e. **Pazhayakuttukar** or the old party (see note 13 above)
- 15 His Grace Mar Timotheos Abimalech, their metropolitan (1908-1945) had with him a MS codex of the Synodical Canons compiled by Mar Abdiso Sobensis (+1318) and approved by the synod under Patriarch Timothy while Abdiso Sobensis was alive. One day His Grace showed me this MS and said it was copied while Abdiso Sobensis was alive. Then I asked if there was not in it a passage acknowledging the authority of the Roman Patriarch over all the Patriarchs since He of Rome is in the place of Peter over the whole Church. His Grace replied "Yes, Father, there is; yes Father there is" — we have quoted the passage in question in the first part of this study.

We have heard that a MS copy of the Synodical Canons of Abdiso Sobensis is kept in the Catholic Chaldeo Metropolitan's House, Ernakulam (Malabar). It was copied in the Middle East in the 16th c. for the use of Mar Abraham, the last Chaldean Metropolitan of the Indian Church of the Thomas Christians(+1597)

- 16 The expression “in one only **qnoma**” is of Western influence. This may be a correction due to Western influence if the hymn is of pre – 16th c. origin.
  - 17 Here is an expression of the Church of the East.
  - 18 Not clear to me.
  - 19 We have already spoken of this hymn in the first part of this study and have also given its translation there indicating the changes the Catholics of the Church of the East have introduced into it. Under Latin influence the same hymn has undergone changes in the Indian Church of the Thomas Christians as can be seen from the translation of this hymn.
  - 20 This is not clear to me. (“you” here is feminine)
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Fr. Placid J. Podipara CMI, perhaps the greatest ecclesiastical luminary of the present century in the Syro-Malabar Church was born on October 3, 1899 at Arpookara in Kerala. He entered the CMI Congregation and was ordained priest in 1927. In 1928 he went to Rome for his higher studies and took a triple doctorate in Philosophy, Theology and Canon Law. In 1952 he was appointed

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